

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL,

AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XIV.

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[We find the following article in one of our exchange papers, though without any credit. We have already alluded to difficulties of this nature more than once. We feel that important articles at least should be credited to their proper source, but in the present case we are compelled to take the article, fatherless as it is, or forego its insertion in our columns altogether. We do not remember of ever seeing it before ourselves, and doubt not it will be new to most of our readers.]—Christian Messenger.

PROOF OF UNIVERSALISM.

Among the many disputes that have arisen in the church, that respecting extent of redemption and salvation has had a distinguished rank. It has employed the pen of many learned and pious Christians on both sides of the question. On this important subject the serious inquirer for truth, (if rightly exercised) will resort to the Scriptures for instruction, which is our surest guide; and what they testify we may believe for truth. Let us then enter on the inquiry with seriousness, earnestly imploring the divine blessing. An attention to the following statement of Scripture sentences, will, we think, have a great tendency to satisfy the mind, that the design, at least, of our Lord's mission was, that the whole family of man should eventually enjoy the blessing.

Different words, but of the same import.

1. *All.*—1. Timothy ii, 6, Who gave himself a ransom for *all*, to be testified in due time. —2 Peter iii, 9, Not willing that any should perish, but that *all* should come to repentance. —James i, 5, God giveth to *all* liberally, and upbraidth not. Psalm cxv, 9, The Lord is good to *all*; and his tender mercies are over *all* his works. Rom. xi, 32, For God concluded them *all* in unbelief, that he might have mercy upon *all*.

2. *All Men.*—Romans v, 18, By the righteousness of one, the free gift came upon *all men* unto justification of life. 1 Tim. ii, 4, Who will have *all men* to be saved and come unto the knowledge of the truth. Titus ii, 11, Grace of God, which bringeth salvation to *all men*, hath appeared. —John xii, 32, And I, if I be lifted from the earth, will draw *all men* unto me.

3. *All Men, every where.*—Acts xvii, 30, —but now commandeth *all men* everywhere to repent.

4. *All Families of the Earth.*—Gen. xii, 3, And in thee (Abraham) shall *all families of the earth* be blessed. xxviii, 14, And in thee (Jacob) and thy seed shall *all families of the earth* be blessed.

5. *All Nations of the Earth.*—Gen. xvii, 18, All nations of the earth shall be blessed in him (Abraham). xxii, 18, In his seed shall the nations of the earth be blessed.

6. *All the Ends of the Earth.*—Psalm xxvi, 3, All the ends of the earth have seen the salvation of our God. Isaiah xiv, 22, Look unto me, and be ye saved, all the ends of the earth.

7. *All the ends of the World.*—Psalm xxii, 27, All the ends of the world shall remember, and turn to the Lord.

8. *All the World.*—Mark xvi, 15, Go ye into all the world, and preach the gospel to every creature.

9. *All the kindreds of the Nations.*—Psalm xxii, 27, —and all the kindreds of the nations shall worship before him.

10. *All Nations.*—Isaiah xxv, 7, And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

11. *All people.*—Isaiah xxv, 6—7, And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined. Luke ii, 10, Behold I bring you good tidings of great joy, which shall be to all people.

12. *All Flesh.*—Isaiah xl, 5, And the glory of the Lord shall be revealed, and all flesh shall see it together; for the Lord hath spoken. —Luke iii, 6, And all flesh shall see the salvation of God.

13. *All Things.*—Acts iii, 21, Whom the heaven must receive, until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

14. *All things which are in Heaven and in Earth, and things under the Earth.*—Ephesians i, 10, That in the dispensation of the fulness of times, he might gather together in one, all things in Christ, both

* The text reads, "Grace of God, which bringeth salvation, hath appeared to all men;" which was not true, for it had not appeared to all men at that time. We think ourselves therefore justified in inserting the margin as the true reading.

+ We think this passage to the point; because commanding them to repent is a demonstration that there is mercy for them; for the law knows no repentance. If a law is transgressed, there remains nothing but the penalty to be executed, and no repentence will satisfy. We say, therefore, to command all men every where to repent, if the atonement was made for a part only, would be solemn mockery, which to ascribe to the Devil would be blasphemy.

Gardiner, Maine, Friday, August 22, 1831.

New Series, Vol. VIII.—No. 31.

which are in heaven, and which are in earth, in him. Coll. i, 20, And (having made peace through the blood of his cross) by him to reconcile all things unto himself, by him, I say, whether they be things in earth or things in heaven. See also Philip. ii, 10.

15. *All that are afar off.*—Acts ii, 39, For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

16. *All that are gone astray.*—Isaiah liii, 6, All we like sheep are gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

17. *All his works.*—Psalm cxliv, 9, The Lord is good to all; his works are over all his works. Also 10, v, All thy works shall praise thee.

18. *The World.*—John iii, 17, For God sent not his Son into the world to condemn the world, but that the world through him might be saved; xii, 47, And if any man can hear my words, and believe them not, I judge him not; for I came not to judge the world, but to save the world; 1, 29, Behold the Lamb of God which taketh away the sin of the world; iv, 42, The Savior of the world; see also xvii, 20, 21, 23, that the world might believe. See also 1 John iv, 14.

19. *The whole world.*—1 John ii, 2, And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

20. *The Lost.*—Luke xix, 10, For the Son of man is come to seek and save that which was lost. See also Matt. xviii, 11.

21. *Every Man.*—Heb. ii, 9, That by the grace of God should taste death for every man.

22. *Every man cometh into the World.*—John i, 9, —was the true light that lighteth every man that cometh into the world.

23. *Every Creature.*—Mark xvi, 15, Preach the gospel to every creature. Col. i, 23, If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven, &c. for it was preached by God himself to Abraham in Christ—all shall be blessed in him, in earth, under the earth, in the sea, &c, every creature.

24. *Every thing that hath breath.*—Psalm cl, 6, Let every thing that hath breath praise the Lord.

25. *Every Knee; 26. Every Tongue.*—Isaiah xlv, 23, 24, I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, surely shall say in the Lord have I righteousness and strength —quoted by the apostle, Romans xiv, 11, Phil. ii, 10, That at the name of Jesus every knee shall bow.

27. *All Faces; 28. All the Earth.*—Isaiah xxv, 8, The Lord God will wipe away tears from off all the earth, for the Lord hath spoken it.

28. *The uttermost parts of the Earth.*—Psalm ii, 8, Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.

30. *Every creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea.*—Rev. 5, 13, And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever.

31. *Them that are under the Law.*—Gal. iv, 4, 5, But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

Remark, here are one and thirty sentences, each, though differing in words, or differently placed, yet they have all an universal meaning —(whether for universal salvation, or only to make it possible for all to be saved,) shall be considered. We think, to attempt to limit them is an affront to common sense.

We would here pause, and contemplate how astonishing it is, that the doctrine of partial redemption should ever prevail, and be so zealously advocated by believers in Scripture, against such a multiplicity of Scripture evidence to the contrary; and not a single passage can be produced from all the sacred writings, which says the atonement was made for a part only!

Solomon says, that a three fold cord is not easily broken; but what shall we say of a thirty fold chord? but in the words of the apostle, "that God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by the glorious variety of expressions here exhibited, that by these redundant promises in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold on the hope set before us!" No wonder the dear apostle of the Gentiles breaks out as he does, when he had been treating of this glorious subject, with which he concludes the doc-

trinal part of his epistle to the Romans. "O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath first given to him, and it shall be recompened unto him again? For of him, and through him, and to him, are all things to whom be glory forever. Amen."

As to those who say roundly, that the design of God in sending his Son was only to benefit a part of the human family, and the reprobate, (as they are pleased to call a part of the human race,) has no part in the Savior; as to such, we think it in vain to reason with them; for they fly in the face of the most plain and positive word that can be spoken, as the foregoing statement verifies. For if we say to them the word of God says to the contrary, they will answer no, it does not; for all does not mean all, and the whole means every part of the human race.

But again, to our subject; some of our brethren will say, "We believe firmly,

that the atonement was made for the whole;

and when God calls on his creatures

to come and partake of the gospel

feast, he wretched sons of men, by calling

them all to supper, and only provision

made for a part; but as he has made us

rational creatures, he deals with us as

such, and therefore we may choose or

refuse." This, we believe, may partly

be true, as to the time stated. His call

may be resisted; in consequence of

which, those who thus remain in a state

of self-condemnation, (called by the trans-

lators of the Bible *damnation*) darkness,

and enmity, and of course be miserable.

And if it could be proved that any

would be endlessly and infinitely miser-

able, they will answer, that we have

nothing to do with reason in spiritual

things; therefore we would leave these

our friends for the present, nothing doubt-

ing but the evil will be taken from their

hearts in God's own time.

We will now endeavor to attend to some of the objections to this glorious gospel doctrine. And first, "it leads to licentiousness." Be that as it may, truth is truth; and whatever the effect may be on corrupt nature, it cannot make that false which is true of itself. But we need not be afraid of truth, nor like unwise parents, or some who have the care of children, to tell them frightful things to make them good. Honesty is the best policy; therefore let us speak the truth to our neighbor, and cheerfully leave the event with the Lord. However, we will with pleasure meet our brethren on this ground; for we say, it leads direct to the contrary, when rightly understood, and we will attempt to prove it.

Now what is true morality? Our Lord answers the important inquiry.—"Love God with all thy heart, and your neighbour as yourself;" on this hang all the law and the prophets; yea, it is a law that existed parallel with Jehovah himself; it is what grows out of the reason and nature of things; necessarily binding on all rational intelligences, and it is exceedingly extensive; it reaches to the thoughts and intents of the heart, and is most reasonable in its demands.

Again, we would put our friends in mind that many of the foregoing Scriptures carry the matter further in plain words, which cannot be controverted, in particular the 5th ch. of Romans, 18, 21, "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life;" — and "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life." There are many other passages to the same effect.

Again; let us contemplate what a difficulty it brings us in, to admit of such an idea, viz. That our glorious Creator had a good design in creating his creatures, he meant to make them happy, but they fell, and became miserable; he again attempted to reinstate them in felicity, and for that purpose sent his Son into the world to redeem and save them; but his enemy, again, in defiance of all his good intentions, frustrated his design, and will hold in his power to endless duration, a great part of that very family he attempted to save, but could not! O! consider how the enemy could in such a case triumph, looking up to the blessed Redeemer and saying, "You would not take on you the nature of angels, but human nature, that you might taste death; for every man; and here I have a great part of myself in my power, to torment to all eternity."

Again; if we admit that any part of the human family will be endlessly miserable, we must of course admit the eternal existence of sin. But how then will Christ perform his work? for the Scriptures say, "he was manifested to destroy the works of the devil." 1 John iii, 8 — "that he came to destroy death, and him that had the power of it, which is the devil." They say also, that the tares shall be burnt, and the tares are the children of the wicked one, consequently no part of the human family; for he is not the creator of any part of the human race, neither do they belong to him; for the Lord says, "all souls are mine." John the Baptist says, "whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but the chaff he will burn with fire unquenchable, Matt. iii, 12. Our Lord says, John vi, 39, that "this is the Father's will, that of all which he has given me I shall lose nothing, but should raise it up again at the last day." Remark the word *it* in the singular, the entire family. Again, we were assured in the 35th chapter of Isaiah, 10th, v., that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Here we again remind our friends that it does not

say, a part of the ransomed, but the ransomed. Nor does it say, they may come, but they shall, in the most positive terms.

As to those who say roundly, that the design of God in sending his Son was only to benefit a part of the human family, and the reprobate, (as they are pleased to call a part of the human race,) has no part in the Savior; as to such, we shall be wholly cleansed from all filthiness, idolatry, envy, avarice, and whatever is contrary to perfect love, in the full enjoyment of it to all eternity. But, on the other hand, it is impossible we ever should love our neighbor as ourselves, but be in perpetual enmity and aversion.

And now, we would humbly hope, we may add, *which denotes* this paragraph with the words of one of their own poets, the sweet bard of the christian Israel.

"Shall we go on to sin,
Because thy grace abounds;
And crucify our Lord again,
And open all his wounds?

Forbid it, mighty God;
Nor let it e'er be said,
That we, whose sins are crucified,
Should raise them from the dead.

We will be slaves no more,
Since Christ has made us free;
Has nail'd our tyrants to his cross,
And bought our liberty." WATTS.

Another very important objection is, the passages of scripture which seem to speak another language. But is scripture contrary to itself? For surely, if one passage holds out the tender mercies of God to be over all his works, and another says, he will make a part of the human family miserable to all eternity; if one says, he will not contend for ever, and others are made to say, that he will beat upon the naked soul in one eternal storm; we must either reconcile scripture with itself, or have doubts of its authenticity; for contraries cannot come from God. Now, of all the doctrines which have been preached, there is none, we think, that reconciles scripture with itself, but this, which admits of the final "restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began," — Acts iii, 21. — That there are passages which seem to be against this idea, we do not deny; but upon examination, we trust it can be made to appear, that these scriptures are not to be taken in the sense it hath been usual to exhibit them. For instance, when we meet with such passages as these, *everlasting destruction, eternal fire, everlasting punishment, the worm that dieth not* &c. if we apply those expressions to the nature of the punishment, instead of its duration as respects the creature, the difficulty will subside, and the word of God will be made consistent with itself. And we think it will very rationally bear such a construction, especially when we take into view the foregoing redundant scripture testimony. Besides, the manner in which they are connected will justify such a construction. For instance, in 2 Thess. i, 9, the

CHRISTIAN INTELLIGENCER.
"And Truth diffuse her radiance from the Press."
GARDINER, AUGUST 22, 1834.

REV. R. S. STORRS.

Our readers have heard of this gentleman, of his bitter hostility to the doctrine of universal grace, and of his religious slanders upon the character of this State. They may, too, have heard of that very awful visitation of Providence which has come upon him of late in his domestic relations. He is an Associate Secretary of the American Home Missionary Society for the New England States, — has travelled much in Maine, and, wherever he has not found autoxod reigns triumphant has seldom failed to give vent to his rage by the most injurious representations of the character of the people. Some of his slanders we have heretofore noticed.

In taking up the last Mirror we find under the "Home Missionary," an account of his last tour into this State, which accords well with his previous descriptions. We are disposed to notice some of his statements. Geographically speaking Mr. Storrs in the following extract prefuses himself by some favorable remarks which are doubtless true.

PROSPECTS OF MAINE.

Maine embraces half the territory of New England; and, though not half so large as some of the western states, resembles them in her gently undulating surface, her rich soil, and proudly waving forests, more than any other eastern state. She is certainly destined to greatness. Her extended sea coasts — the capacious harbors nature has provided though hitherto much neglected by man — her internal resources, various and abundant — her moral and enterprising population — her literary and religious institutions — all mark her out as ultimately to take precedence of her sister states in this section of our country. She is yet in her infancy: but, as has been said of some of our western states, she is "an infant giant;" and though rocked in her cradle by Euroclydon, she will grow up in fair proportions and fling her strength abroad, in defense of truth and righteousness, if fed abundantly with the sincere milk of the Word." Let evangelical Christianity have charge of her in these younger years, and let the duties of the "nursing mother" be faithfully discharged, and there is no fear that the maturity of the giant will bring aught but good to the American Zion.

This is a fine State! O yes. And our prospects! they are great — but then — care must be taken of us in our infancy to the end that, whilst weak, we may be brought under the yoke of autoxod. "Let evangelical Christians (i. e. the autoxod) have charge of her in her younger years" — let no efforts be spared to secure autoxod men for her rulers and to establish a paramount autoxod influence over her literary, civil and religious institutions, — "and let the duties of the 'nursing mother' be faithfully discharged" by the American Home Missionary Society, "and there is no fear that" the State will not be autoxod to the back bone. What generous souls those people at the West are! How they do pant to "have charge" of this embryo giant, — to give us autoxod rulers and to hold out the capacious udders of the American Home Missionary Society for the nursing of our infant State! Generous, disinterested souls. What dunces the people of Maine are, and how necessary it is that the autoxod undertake to enlighten us, and put us on the right scent in season! We do wish the people abroad would be done with their overweening concern for the future character of Maine. The people of this State are not quite all fools — peradventure they are as enlightened as their brethren elsewhere. If they are not, it cannot be for the want of schools, for it is a fact that no State in the Union has made so liberal provisions for the purposes of education as has Maine. No where in all the habitable globe is there so much schooling in proportion to the population, as in this benighted, unorthodox *infant* State — "infant"! how? Are not people as old here as in other States? Yes. What then is meant by "infant" as applied to our population? At *infant* people who are as old as those aged ladies that aspire to be our "nursing mothers," and to feed us with the soft pap of modern autoxod. Such representations of our character, and such confessions of the designs of the autoxod, we should think would, by and by, serve to open the eyes of the people of Maine to the covert influences of autoxod to acquire the control over our institutions. Again: —

One county, in the heart of the State, having twenty-five towns, and a population of 30,000, still has but two ministers of our denomination, and they located on the outskirts of the county. I passed through it — a more beautiful tract of country never met the eye of man; — fertile, healthful, lovely as Eden. And yet desolation reigns in gloomy solitude, having * * * * and the devotees of the rum bottle, for his couriers. None of the older counties of the state, I believe, are equally destitute as this, but a few of them approximate too nearly to the same condition. Facts like these evince the wisdom of that policy which directs the main energies of the Congregational churches at this time, to the support of Home Missions in preference, though not to the neglect of other objects of benevolent enterprise.

What County is this, in the heart of the State, so fertile and so much like an Eden? We are at some loss to conjecture, unless it be Waldo. That has twenty-five towns and about thirty thousand inhabitants. It has too, we believe, but two autoxod ministers in it, "and they are located on the outskirts of the County," — for instance, one in Belfast, the centre and shire town of the County, and the other in Prospect, the next adjoining town — "outskirts" indeed. And then see what a slander upon the character of the County, because it has not more autoxod in it. "Desolation reigns in gloomy solitude, having * * * * [?] for his couriers." We pronounce this a vile slander upon the population of Waldo county. It was our fortune once to reside in Belfast, the centre of the County, and we know such abuse is a libel.

After this, Mr. Storrs proceeds to relate

— "I take charge in Massachusetts State. He tells of a female nurse, who sometimes obtains a dollar or a dollar and a half a week, and sometimes nothing, devoting ten dollars a year to Missionary purposes, at the expense of many personal conveniences." He also tells of "poor widow — no, a woman with a husband, who has dragged her and seven or eight lovely babes down to poverty by intemperance, giving him a shilling 'all she has,' and of two of her blooming girls of 11 and 13 years, giving each a dollar, a fifth part of their annual saving by abstinence from meat." Such relations of successful beginning — of robbing "widows houses," and stripping the fatherless of their scanty earnings, — are made with unblushing bravado nay as if the course were to the highest degree commendable. We present these things to our readers, in order that they may see the designs of the autoxod, and the means which they take to prosecute their purposes and to secure their ascendancy over the State of Maine.

Hear him. — The Editor of the Portland

Mirror, speaking upon the controversy between the old lights and the new lights in the autoxod Church, alias, the theologies of Taylor and Tyler, — on the propriety of the old measures or the new measures for getting up and carrying on revivals, says: — "The developments of every year, however, strengthen our conviction that the 'old way' is best. Those converts who are made such by a 'desperate effort,' too generally, we fear need to be converted over again." Pretty candid — and quite an honest confession, withal — to be publicly made. The developments of every year have shown the folly and bad effects of the "desperate efforts" lately introduced. Just as we forewarned them. And the converts, these will need to be converted over again several times before they become any better, in the true sense of the word.

PHILADELPHIA CONTROVERSY.

What, reader, do you suppose can be the reason, that not one autoxod paper in the United States, excepting the "Philadelphia," publishes the Controversy between Dr. Ely and Br. Thomas? Is it, can it be, for any other reason than because their conductors are satisfied it will endanger their cause for their readers to see both sides of the question and of the argument? Not one of them has published a line of the discussion — nay, not one of them has in any manner alluded to it, or mentioned the fact of its existence! They dare not countenance a discussion on the merits of their doctrine. Their safety lies in keeping their people in ignorance. The Discussion is as fair for one, as for the other, — the arguments of Dr. E. are as sound as any man can produce. There is no doubt of his orthodoxy or of his talents — though some divines hereabouts; to prepare for a retreat, have been heard to intimate that the Dr. was not competent to his business. And then, again, why is it that every Universalist paper, large enough to contain it, does publish the whole of both sides? Is it not, that their editors are willing their readers should see the whole and judge for themselves? Is it not, that they feel a confidence, that thorough discussion will promote their cause? We know it to be even so. We advise every one of our subscribers to make it a point to present the Discussion to his autoxod neighbors and induce them to read it. Tell them they are bound in duty to examine this subject; that here they will find it discussed in a good spirit and by men competent to the task. Urge it upon them till you secure their attention. In this way thousands may be brought to know the truth which will make them free.

The York, Cumberland and Oxford Association of Universalists held its session in Turner on Wednesday and Thursday of this week. In our next we hope to present our readers with an account of its proceedings.

If one sin deserves infinite punishment, how much additional punishment will millions of sins receive?

BOSTON AND VICINITY.

In reply to our request, Br. Whittemore of the Trumpet, has given us the following bird's eye view of the number of Universalist Societies, Ministers and the state of the cause, in Boston and its immediate Vicinity. By this it will be seen in twenty one towns within ten miles of that city, there are seventeen large and well organized Universalist Societies, Ministers and the state of the cause, in Boston and its immediate Vicinity.

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From the Trumpet.

ADDRESS TO YOUNG MEN.—NO. 4.
On the reasonableness of Christianity.

"Entreat the younger men as brethren." 1. Tim. v. 1.

Young men, I have endeavored to draw your attention to the religion of Jesus Christ, which, as I have asserted, commands itself to your judgment and sound discretion. Christianity requires of no man a blind faith. If it does, do point out to me the requirement in the New Testament. God is the author of REASON; and he could not, therefore, without contradicting himself, give us a system of religion which did not command itself to reason. If reason does not acquiesce, and pronounce the religion of Christ true, beneficial to man, and divine, after having examined it as reason ought to, and, in fact, as it always will, we will allow that it cannot be from God; and on the other hand, if reason approves, and pronounces the evidences sufficient, you must allow that it is true, and worthy both of our faith and obedience.

The Christian religion professes to have taken its rise eighteen hundred years ago. It professes to have been announced at first, by Jesus Christ, the founder, who preached in public, wrought miracles before the eyes of the world, was publicly crucified and rose from the dead. After his crucifixion, his apostles declared his resurrection from the dead, in the very city where the crucifixion had taken place, and accused the nation of having slain the Lord of glory. Any one has but to read the New Testament to satisfy himself, that these are the circumstances under which the Christian religion professes to have been at first proclaimed and established. Now we know, that this religion has been very generally received in many parts of the world; and that at the present day, its converts are more numerous than at any former period.

These things being premised, it is a matter of no small importance to inquire, how the conviction came so generally to be established, that this religion is true? Can you, young men, conceive of any way in which this religion should have been at first established, unless the circumstances to which we have referred had actually transpired? The Christian religion either is genuine, or else it is a deceit which has been put upon the world since the time when it is alleged that it arose. If then it did not arise at that time, and under those circumstances, we have a right to demand when it did arise? and how it came at first to be received by the people generally? Suppose that twelve men should now arise and declare, that fifty years ago a man was executed upon Boston common—that he declared before his death he should rise from the tomb—and that three days after his execution he did rise from the dead, and appeared to five hundred people, who all saw him at once, and handled him, and even saw upon his neck the marks of the cord by which he was suspended. Who would believe it? Young men, would you not say, how did it happen that this was never heard of before? If the alleged facts had transpired, you would justly remark, that they could not have been kept hidden for fifty years; something must have been known of them before. If then the circumstances, said to have accompanied the introduction of Christianity, did not transpire at the time alleged in the New Testament—if the New Testament is a deceit which was contrived after this time, how could that book have obtained at first the credence of mankind? The circumstances attending the introduction of Christianity could not, in the nature of things, have been kept secret. If they did transpire, they must have been known to the whole nation among whom they transpired, and in fact, almost to the whole world. Now, on the supposition that Christianity is a feigned story, invented fifty, a hundred, or five hundred years after it professes to have been established, how did it, in the first place, obtain credit? Would not the people have said, how does it happen that this was not heard of before, if it is true? These alleged facts could not have been hidden; they were not matters done in private, but in public; they were seen and known by many people, if they were known at all (that is, if the account is true); it is morally impossible such a story could have been put upon the world as a deceit; it must have grown out of the actual existence of the circumstances, or it could not have obtained the credence of mankind.

To make this matter still more plain, suppose twelve individuals should now all at once announce that George Washington rose from the dead in three days after his burial; and that he was seen of five hundred persons at one time; that he ate with them, talked with them; that he was seen of others at different times, and finally was seen to ascend into heaven. Would it not be impossible to get this story into credit? Every body would say at once, it is impossible that this should have transpired, and nobody should have heard of it before. So the longer you make the time, between the alledged existence of the circumstances, and the first attempt to set up the deceit, the more improbable it appears. We have no question, that deceits may be put upon mankind, and have been; but we confess that we can see no way in which a deceit of this kind could be established. The religion of Mohammed for instance, is a very gross deceit, which has obtained a very general credence in some parts of the world. But it is a very different thing, young men, from the christian religion. Mohammed

did nothing openly at first. He secreted himself in a cave, where he professed to have received his revelations from heaven; and he began by propagating his follies in secret, and winning over by threats and bribes his relatives and friends, until he thought it safe to avow himself a prophet. We can perceive very easily, how such a deceit might become established among a credulous people. But the great events attending the introduction of Christianity, and which show so infallibly its truth, were not done "in a corner." They were open—The people saw them—public attention was excited to behold the wonderful works—at least so the New Testament says.—How then could that book at first have been received by men, if it were not sustained by well known matters of fact?

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, AUGUST 22, 1834.

FIRE.—One of the buildings of the U. S. Arsenal at Augusta—a dwelling house occupied by the family of an officer,—was destroyed by fire on Sunday night last. The walls of the building were of stone, which were very considerably injured. All the wood work was entirely consumed. The loss must have been considerable.

Riots.—Serious riots are becoming ripe in our large cities. An account of a lamentable one in Charlestown near Boston, will be found in another place. Since that time a serious one, — in which the police were severely injured, one of them dangerously—has taken place in Philadelphia.

Fatal Accident.—We learn, says the Mercantile Journal, that a melancholy accident occurred on Tuesday afternoon on the Worcester rail way, near Winship's Landing in Brighton. Mr. R. M. Bouton, the Engineer of the iron foundry on the Mill Dam, and his wife, were waiting the approach of the cars to proceed to the city, at the time when the violent tornado, filling the atmosphere with dust and leaves, came over, the locomotive was approaching at the same moment, and the Engineer supposing that no one could be waiting for a passage at such a time, unfortunately did not check the speed of the engine. Mrs. Bouton was in the act of crossing the rail way to ascend the platform, when the locomotive struck her, and in an instant she was literally crushed to atoms. The Transcript adds, that the deceased was in feeble health. It is deserving of remark, that her husband was the builder of the engine by which the accident was occasioned, and that the engineer who had the direction of it was her son-in-law.

Disgraceful Traffic.—The Albany Recorder says, "that in a recent report before the House of Representatives, by the Committee on Indian affairs, it is stated that whiskey, which cost at St. Louis 25 cents per gallon, is commonly sold to the Indians on the navigable waters of the Missouri, at twenty five dollars per gallon. Also that an extensive distillery at the mouth of the Yellow Stone is in operation where Alcohol diluted to proof, is exchanged with the Indians at sixty four dollars per gallon, and when carried into the interior, at a much higher price."

Good News to Sailors.—It is really surprising to witness the numerous ways in which steam has of late years been made subservient to the purposes of man. As a power, it is, perhaps, the most interesting and important of any with which we are acquainted. And it is with feeling of high satisfaction we have now to call the public attention to Mr. Wells' invaluable apparatus exhibited on Saturday, the 21st inst. at Westminster bridge, for converting sea water into pure fresh water. The process is simple, and the quantity of water obtained in a short time so great, that it far exceeds the expectation of the numerous scientific gentleman who witnessed the process. The machine cooked the dinner and made pure water from the sea at the rate of 14 gallons per hour, with a very small consumption of fuel. The mode of condensation is admirable (the river or sea being made condenser.) Few persons are aware of the sufferings of sailors at sea for the want of pure water; but we may now look forward with confident hope to the time when the prediction of Czar Peter the Great shall be verified, "that the period would arrive when the ocean would be the sailor's tank." Many persons of rank and scientific knowledge have witnessed the apparatus at work, and have declared their conviction of the incalculable advantages which it offers to the world.

Hail Storm.—A severe hail storm, accompanied with rain, thunder and lightning, was experienced on Thursday afternoon last at Haverhill, Bradford, Boxford, and the vicinity, which caused much damage to fruit, vegetables, &c. and by breaking windows. Four or five thousand panes of glass were broken in Haverhill. Some of the hail stones measured seven inches in circumference.

The Sharks are more numerous in our Bay than they have been for many years, and are very bold and voracious. A very large one followed a small boat, the last week, several hundred feet, swimming on the surface, with his mouth open. A few years since, a small boat was attacked by a shark, near Cobasset, and the boatman destroyed. It is extremely hazardous to go into the water to bathe from any of the islands in the outer Harbor.—*Bos. Com. Gaz.*

Singular Good Luck.—An Irishman at Limerick, named Tuomy, on his way down to the ship James for America, which was recently lost, met a widow, who, inquiring where he was going, told him he "might perhaps do better at home." He took the hint, and forthwith courted and married her, forfeiting his passage money. What is singular, two men are now in jail for an attempted abduction of the same woman. We should call this a curious concatenation of romantic incidents.

BURNING OF THE CONVENT IN CHARLESTOWN.

BOSTON, AUG. 12.

"An alarm of fire was given last night, about 12 o'clock. It came from the Nunnery, at Charlestown, where some tar barrels were burning to raise a mob, for a purpose which will hereafter appear.

When we got there the mob were deliberately smashing the windows, throwing out the furniture, &c. They afterwards set fire to the whole concern,—one very large brick building, the chapel, and two dwelling houses attached to the Nunnery.

The furniture, including a splendid organ; piano forte, guitars, harps, &c., were broken to pieces and then thrown into the fire. There was not the slightest resistance made, and the spectators seemed to encourage it. The nuns were all suffered to escape at the commencement of the attack."

The Daily Advertiser and other Boston papers furnish the following particulars:

The Convent is situated on Mount Benedict, at the distance of about a mile from the central portion of Charlestown, and two or three miles from this city. The principle building was an edifice of brick, about eighty feet in length, and four stories high. Among the other buildings were a farmhouse and cottage. The inmates of the Convent were the Lady Superior, five or six Nuns, three female attendants, and from fifty to sixty children, placed there by their friends, principally Protestants, for the purpose of instruction.

At a little after 11 o'clock on Monday night, an alarm of fire was given in this city and the neighboring towns, produced by the burning of several tar barrels in the neighborhood of the Convent. It appears that this must have been a preconcerted signal, for assembling among the mass of citizens who would be collected, a large number who had entered into a combination for the destruction of the convent.

A party of fifty to a hundred persons, or perhaps more, disguised by fantastic dresses and painted faces, assembled before the convent, and after warning the inmates who had all retired to rest, by loud noise and threats of violence to make their escape, proceeded to make an actual assault upon the house. The ladies of the convent, alarmed by these threats of violence, immediately awoke the children under their charge, and with them retreated from the rear of the house through the garden and made their escape to some of the neighboring dwellings. The assailants pressed the evacuation of the house with such haste, that it is said they laid violent hands on the lady superior, to hasten her movements. The distress and terror of the scene were heightened by the solicitude of the nuns for one of their number, who is confined to her bed by a disease from which she is not expected to recover. The assailants forced open the doors and windows of the convent, carried most of the furniture, among which were eight or ten pianofortes, a harp, and other musical instruments, into the yard, and then destroyed it. At about half past 12 o'clock they set fire to the building, in the second story, and in a short time it was entirely destroyed.

A great number of persons were assembled at the spot, and were witnesses of these transactions. We are unable to account for it, that no measures were taken to repress them. We do not learn that any magistrate or police officer came upon the ground. Several fire companies from this city, from Charlestown, and from Cambridge repaired to the scene on the first alarm, and when they ascertained the cause of the alarm a part of them returned home. A number of the fire companies however were present during the conflagration, and the effectual measures which were taken to suppress it, appear to have been overruled by the great number of persons assembled, many of them evidently from a distance, for the apparent purpose of encouraging and aiding the work of destruction.

Besides the nunnery several other buildings belonging to the establishment were also burnt. The fire was deliberately communicated to the Chapel, to the Bishop's Lodge, the Stables and the Old Nunnery, a large wooden building situated at a short distance from the others. It is asserted also, that the cemetery was opened, and its contents taken out and exposed to view. The work of destruction was continued until daylight, when the mob dispersed. Of the pecuniary value of the property thus destroyed we cannot give any accurate estimate. It is supposed to have cost from \$50 to \$100,000 dollars. It is stated that there was insurance against fire at the American Office, on the nunnery for \$12,000, and on the furniture for \$2,000; on a policy however not protecting the property against outrages of this kind.

Having thus described as accurately as we are able this act of lawless violence, we find it difficult to account for the excitement which has caused it, and still more so to find any facts which can serve as an apology for the act, or any palliation of its enormities. We will, however, relate the circumstances which have led to it, as far as we are able to ascertain them.

In one of the papers of Friday last, it was stated that great excitement prevailed in Charlestown, in consequence of the mysterious disappearance of a young lady at the nunnery: and the following is an account of the circumstances, as far as the editor could ascertain them. That the young lady had been sent to the nunnery to complete her education, and became so pleased with the place and its inmates, as to be induced to take the black veil; that she subsequently became dissatisfied, and made her escape from the institution, but was afterwards persuaded to return, being told that she would continue but three weeks longer, she would be honorably discharged: that, at the expiration of that period, her friends called for her, but she was not to be found. This statement was copied into another paper of the following day, accompanied with a declaration, given on the authority of Bishop Fenwick, that it was unfounded. It was added that the Bishop would probably lay before the public the facts of the case on Monday; in the mean time, the editor stated that the excitement was occasioned by the language of a sister of the convent, who was an invalid, and had been for some time deprived of her reason by brain fever.—The same paper of Monday observed, that considerable excitement continued to exist, notwithstanding what had been stated on

the authority of Bishop Fenwick, on Saturday: that the editor expected to have been able to lay before the public the facts of the case, on the authority of the Bishop, but had since learned that he, understanding that a gentleman of Charlestown residing near the convent, and who was not a Catholic, having interested himself in the matter, and being satisfied that none of the rumors which occasioned the excitement were true, proposed to make a public statement, had preferred to let the facts be given to the public by one who could not be accused of partiality, and had accordingly waited for that gentleman's statement. Having heretofore made no allusion to these rumors, we have thought it expedient to state what has already been published in regard to them. They may have had some share in producing the riot, but we are inclined to believe that it is principally to be attributed to more remote causes.

In addition to the above account of this disgraceful affair, we perceive, that the mob re-assembled on Tuesday night, on the Convent grounds, tore up trees and vines, and made a bonfire of them, no one resisting. The excitement among the numerous Irish Catholics in Boston, was very great, (some going so far, as to threaten the burning of the College in Cambridge, and the meeting houses in Boston.) Bishop Fenwick, however, called some hundreds of them together on Tuesday afternoon, and used all his persuasive eloquence to quiet them, assuring them that the outrage was disclaimed and detested by their Protestant fellow citizens.

Mr. Cutter, of Charlestown, publishes a statement, setting forth that the young lady, whose case has been made the occasion of all this difficulty, came to his house in great agitation, and wished to be conveyed to her friends—but afterwards returned to the nunnery, on a promise, that she might leave shortly, although she had taken the veil.

It appears from the New York Journal of Commerce, that the young lady's friends, in that city, have received letters from her, since she was said to be missing, which state that she left the convent in a state of mental alienation. It appears also from the same paper, that there were 60 young ladies in the School of the Convent, of whom only 3 are the children of Catholic families.

The Governor of Massachusetts has issued a proclamation offering a reward of five hundred dollars for the apprehension of the rioters. The Selectmen of Charlestown have offered an additional reward of \$1,000 for the incendiaries concerned in the destruction of the Convent.

Attempt at Robbery.—The U. S. Mail Stage, from Wheeling for Baltimore, was attacked near the top of a mountain, 17 miles beyond Cumberland, not far from a dismal place, called the "Shades of Death," on the night of Wednesday, at about 10 o'clock, by two highwaymen. The driver exerted all his strength, and struck his horses so fast and so hard that they broke away before they could effect their purpose; and by keeping the horses on the full run for 3 miles, finally got away.

Denmark.—Among the items of recent foreign intelligence, are further details of the new representative constitution recently adopted in Denmark. An elective assembly of the States is established, to be held once in every two years. The King is to communicate with them by a Commissioner, stating the propositions of the Government, and receiving the resolutions of the States. Every deputy may originate propositions. The votes are to be taken by ballot, when divisions are required. The King's commissioner is not to be present at votings. The debates are to be made public in a Journal established for the purpose, to be called the Journal of the Diet. It is to be conducted by two members of the Assembly assisted by the royal Commissioner. The last article of the ordinance declares that this constitution shall not be altered by the King, without the consent of the States.

The number of new American works published in 1833, was 274, comprising 306 volumes, at an aggregate price of \$373.47. In the first half of 1834, 195 works, comprising 204 volumes, at an aggregate price of \$212.85. Of foreign works there were reprinted in this country, 206, comprising 303 volumes, at an aggregate price of \$216.99. In the first half of 1834, 85 works, comprising 103 volumes, at an aggregate price of \$110.23.

MARRIED.—In this town, James C. Boyington, M. D. to Miss Harriet E. daughter of Wm. G. Warren, Esq. of Bowmen's Point.

In Frankfort, Mr William Thompson to Miss Nancy C. Brown.

In Knox, Andrew Patterson to Miss Mehitable Kenney.

DIED,

In Walldboro, Capt. Dennis McColl, Jr. eldest son of Gen. Dennis McColl, aged 27. He has left an amiable wife and two small children. May the best consolations of Heaven be distilled into the bosom of the bereaved relatives. He died as he had lived, a Universalist, fully believing in the salvation of all men. He freely expressed his willingness to lay aside his mortal vestments, that he might enter a purer and a better world. —*Ch. Telescope.*

In Bridgton, Mrs Mary Ann, wife of Mr James Weeks, aged 24.

Will be sold also at public Auction, at the time and place above mentioned, all the WOOD which may then be disposed of.

Also for sale, the LONG BOAT, belonging to the proprietors. This Boat was built in 1832, and cost rising \$250, and is now nearly as good as new, having been very little used. It will be sold very low, on application to either of the Directors.

P. SHELDON, J. R. PHILBRICK, Directors.

DAVID PAGE, Director.

Gardiner, August 19, 1834.

34 6m.

STEAM BOAT FOR SALE. PURSUANT to a vote of the proprietors, the Steam Boat TICONIC, with all her furniture and fixtures of every description, will be sold by public Auction, at the Gardner Hotel on Saturday the 20th of September next at 10 o'clock, A. M. if not previously disposed of by private sale. The terms of sale will be accommodating.

The TICONIC is too well known on the Kennebec river to need a particular description. She was built three years ago at a cost of about \$8,000. She has two Engines and her speed is greater than that of any other Boat ever upon the river. She will be sold very low at private sale any time prior to the 20th of September.

Will be sold also at public Auction, at the time and place above mentioned, all the WOOD which may then be disposed of.

Also for sale, the LONG BOAT, belonging to the proprietors. This Boat was built in 1832, and cost rising \$250, and is now nearly as good as new, having been very little used. It will be sold very low, on application to either of the Directors.

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DAVID PAGE, Director.

Gardiner, August 19, 1834.

34 6m.

Appointments.

Br. Seth Stetson will preach in Litchfield, in Cook's school house near Potter's Mills next Sunday. Br. McFarland will preach in Belfast next Sunday; and in Bristol the 5th Sunday, in the present month. He will also preach in Middlebury on the 1st Sunday in September; in Orland on Sunday Sept. 14th and in Knox on Sunday the 21st September. The Editor expects to preach next Sunday in Pittston new Meeting House.

Resolve proposing an Amendment to the Constitution of this State.

RESOLVED, two thirds of both branches

of the legislature concurring, that the Constitution of this State be amended as hereinafter proposed. The Selectmen of the several towns, Assessors of the several plantations and Aldermen of the several cities, are hereby empowered and directed to notify the inhabitants of said

From the Western Monthly Magazine.

S O L I T U D E .

And what is solitude? Is it the shade
Where nameless terrors brood —
The lonely dell, or haunted glade,
By gloomy phantasy arrayed?
This is not solitude.

For I have dared alone to tread,
In boyhood's tyrant mood,
Among the mansions of the dead
By night, when others all had fled —
Yet felt not solitude.

And have travelled far and wide,
And dared by field and flood;
Have slept upon the mountain side,
Or slumbered on the ocean tide,
And known not solitude.

Over prairies where the wild flowers bloom,
Or through the silent wood,
Where weeds o'er shade the traveller's tomb,
It oft has been my fate to roam —
Yet not in solitude.

For hope was mine, and friends sincere,
The kindred of my blood;
And I could think of objects dear,
And tender images would cheer
The gloom of solitude.

But when the friends of youth are gone,
And the strong ties of blood
And sympathy, are riven one by one,
The heart, bewildered and alone,
Desponds in solitude.

Though crowds may smile, and pleasures gleam,
To chase its gloomy mood,
To that lone heart the world doth seem,
An idle and a frightful dream
Of hopeless solitude.

Do any feel for it? They have the will
To do a seeming good;
But stranger's kindness hath no skill
To touch the deeply seated ill
Of the heart's solitude.

P R O F A N I T Y .

Oh! swear not by your God, vain man!
Thy mightiest strength is frail;
Thy longest life is but a span,
A brief and mournful tide;

But from the lips be praises heard,
Not oaths or songs profane;
Remember, He that saith such words,
Take not my name in vain." S. F. S.

S Y R I A .

From the Journal of Mr. Thompson, during a tour to Jerusalem and vicinity.

Ride from Jerusalem to Jerico. April 16, 1833. The "Holy Fire" was the closing ceremony of the great week, and very early this morning we left the convent of Archangel, passed down the Via Dorosolo to the palace, where the guard was already in motion, and from there without a moment's delay, with the white flag of the pilgrim in front, and the green of the prophet in the rear, we set forward. It was a merry hour apparently to everybody. The whole population of the city, of either sex, and every age, in their best, lined the zigzag path, along which the pilgrim host was to pass. With noise and pomp, such as Arabs only can effect, we passed out at St. Stephen's gate, wound our way down into the narrow vale of Jeshophat, where once ran the little brook Cedron—over the south point of Olivet, and by the miserable remains of the city of Mary and Martha and Lazarus ; and then prepared ourselves to descend ; for you remember that we must "go down to Jerico." And sure enough, down, down, we did go, over almost perpendicular rocks for more than a mile, when the path became less precipitous. Still, however, following the dry channel of a brook, you go down for several miles farther, and seem as if descending into the very bowels of the earth. How admirably calculated for "robbers!" You are walled in by such lofty and perpendicular rocks as render escape impossible, while you might be crushed to death by huge rocks rolled down from the mountains above. The danger is still so great, that strong guards were stationed at short distances on the summits, the whole of the way to the plain.

After leaving the brook, which turns aside too far to the south, we ascended and descended naked hills for several miles, the prospect gradually becoming more and more gloomy. Not a house, nor even a tree, is to be seen ; and the only remains are those of a large khan, said to have been the inn to which the good Samaritan brought the wounded Jew. Not far from here, in a narrow defile, an English traveller was attacked, shot, and robbed, in 1820. As you approach the plain, the mountains wear a more doleful appearance ; the ravines become more cavern-like and frightful, and the narrow passes less and less passable. At length the weary pilgrim reaches the plain by a long, steep declivity, and doubtless expects to step immediately into the splendid city of Jerico. But alas! no city appears ; and after a full hour's ride he pitches his tent (if he have one) in a dry, sultry plain of sand, "sparsely sprinkled o'er" with burnt up grass. If he has no tent, a shrivelled thornbush is better than nothing, and if he cannot get that, let him do as we did, sit down under broiling sun, and bear it as well as he can.

Finding the sun intolerably hot, we passed through the camp, and went on to the village, about a mile distant, and took shelter under some fig-trees which grew round the sheik's palace. This is a high, square, castle-like house, the only one of any size in the place, and tradition says that the little Zacheus once dwelt in it. In the immediate vicinity, are scattered some forty or fifty of the most forlorn habitations that I have ever seen. Very few of them are higher than a man's head, and are little better than pens or sheds. They are all surrounded by a peculiar kind of fortification, made of a species of thornbush very abundant in the plain. It is cut and platted together, and neither horse nor man will venture to attack it : and hence it is the best that could be provided against the Bedouins, who always make their attack on horseback.

The Arabs of Jerico and the plain are one or two shades darker than the same class on the mountains, only a few miles distant. This is easily accounted for by the great difference in climate. We shivered in our cloaks on the mountain, and broiled in the shade on the plain.

Reflections on the plains of Jerico. — After looking about the village, and riding a mile or two, to the northwest, to see the great fountain, Ayne el Sultan, we returned to the camp about sunset, for protection. Having sung, "The voice of free grace," and "There is a land of pure delight," and united with brother N. in prayer, we wrapped our cloaks about us and prepared to sleep. But the scenes of the day, and the circumstances with which we were surrounded, were of too novel and exciting a character to allow of sleep. Canopied with all the gorgeous splendor of an oriental sky, I communed all night long with the brilliant lamps of heaven. To the east and to the west, in parallel lines, ran the lofty mountains of Moab and of Valentine, like perpendicular walls reared up to heaven by the Creator himself, to guard this favored spot. At our feet flowed the Jordan, the most interesting river on the face of the earth ; a little to the south, sleep in mysterious silence, the bitter waters of the Dead Sea ; whilst underneath us, are the mounding ruins of old Jerico, whose high walls fell prostrate at the blasts of Judah's priests. What an assemblage of interesting objects ! How well calculated to awaken deep and solemn reflection ! Here, the swellings of Jordan rolled back that Israel's chosen race might take possession of the promised land. Thus when "on Jordan's stormy banks we stand," if the ark of God be there, the dark waters, affrighted, shall flee away at the presence of Him who hath "the keys of death and of hell." Here, too, those smitten waters parted hither and thither when the prophet of the Lord went over to be conveyed to the skies in a chariot of fire. We drink of the fountain which was sweetened by Elisha's cruise of salt. Here, also, our blessed Savior was baptised, the heavens were opened, the Spirit descended upon him in the form of a dove, and a voice from heaven said, "This is my beloved Son in whom I am well pleased." O ! ye guilty cities of the plain, even here do ye lie sealed up unto the judgment day, suffering the vengeance of eternal fire. Be wise ye careless, lest you be overthrown and consumed with that other fire which shall never be quenched, and be cast into that other lake, of which this is but a fearful type.

From Jerico to the Jordan. 17. About three o'clock this morning there was a buzz in the camp, which in a short time became like the "noise of many waters;" and at four precisely, we set forward towards the Jordan, going to the southeast. A large company of guards went before, bearing on long poles flaming torches made of turpentine and old rags, which threw over the plain a brilliant light, revealing double ranks of armed horsemen on either side of the moving host, careering in genuine Arabian style, and plunging with fearless impetuosity through the grass and bushes, to drive out any Bedouins that might be lurking there. The governor with his body-guard, brought up the rear ; thus we were defended on all sides. Nor was this caution at all misplaced. One poor fellow from Poland, having fallen behind, was attacked, robbed, and stripped naked. As he had met with us before in Jerusalem, he sought us out in his distress, and one gave him a shirt, another pair of pantaloons, and another a dollar, with which he was about as rich as before his misfortune.

After two hours ride over uneven plains of sand, we reached the Jordan, as the sun rose above the mountains of Moab. Immediately the pilgrims rushed headlong into the stream, men, women, and children, in one undistinguishing mass. Many of the men were in a state of shameless nudity, and the females in changing their scanty dress, were shockingly exposed. The haughty Turk sat upon his beautiful horse, and enjoyed the exposure of the "Christian dogs" highly. Nothing is more degrading in their estimation, than such exposure of females. The pilgrims, however, were highly delighted with their bath. The men ducked the females, as the farmers do their sheep, while the little children were carried and plunged under water, trembling like so many lambs. Some had water poured upon their heads, in imitation of the baptism of the Savior, for it is part of the tradition that our Jesus was here baptised ; and the ruins of an old convent near at hand are still to be seen, and ascertain the exact locality, to the perfect satisfaction of the devout pilgrim. The Latins, however, maintain that the event took place some miles higher up the stream, and hence they bathe there. I hope they have a more convenient place than the Greeks. It could scarcely be more unsuitable. The banks are nearly perpendicular, and very muddy, while the current is astonishingly rapid, and at least ten feet deep. It required the most expert swimmers to cross it at all, and one less skilled would be inevitably carried away, as we had melancholy proof. Two Christians and a Turk, who had ventured too far, were drowned without the possibility of rescue ; and the wonder is that many more did not share the same fate, where thousands were bathing at once. This sad accident, which would have cast a shade over the whole assembly in America,

produced very little sensation amongst the pilgrims. In fact, this pilgimage seems to obliterate every benevolent feeling from the heart. For example, when we left Jerusalem, the guard immediately in front of me, in coercing his horse, fired off his pistol, and shot a woman dead ; and yet I never heard the affair named afterwards but with levity. And as we came along, if any poor woman was unhorsed and rolled down among the rocks, it called forth nothing but loud laughter from the passing crowd. So far as I can judge, nothing but unmixed evil results from these foolish pilgrimages.

The Jordan would scarcely be dignified with the name of river in America ; and its appearance is very insignificant indeed. It is deep, narrow, and very muddy ; and hurries away to the sea with great velocity. Before you reach the stream itself, you descend several benches or "banks" and though at this time much swollen with the rains, and the melting snows of Hermon and Lebanon, it was still fifteen or twenty feet below its perpendicular banks. It has a very winding course, and resembles much the streams of the Mississippi valley ; having on one side, a perpendicular bluff, and on the opposite, a low beach covered with weeds, bushes, and drift, and these alternate constantly. These low flats vary in width. In this place it was about forty rods, and the whole of it had very recently been inundated. Whether these are the banks which were overflowed when the Israelites passed over, is uncertain ; but at all events, it would be impossible at this day for such a host to pass the Jordan at the same season of the year, without either a bridge, or a miracle ; for boats could do nothing in such a current. Travellers have differed widely in their descriptions of this river, principally from two causes — visiting it at different seasons of the year, and at different places. When and where I saw it, the width might have been twenty yards, and its depth ten feet.

The Dead Sea. After the pilgrims had bathed we left them and turned down to the south, in company with three or four other English travellers and a guard from the governor, to visit the Dead Sea. We rode across plains of barren sand for an hour and a half, when we stood upon the shore of this memorable lake. Without any reference to what others have said, I can testify to the following facts. The water is perfectly clear and transparent. The taste is bitter, and salt far beyond that of the ocean. It acts upon the tongue and mouth like camphor, and produces a burning prickling sensation over the whole body. It stiffens the hair of the head much like pomatum. The water has a much greater specific gravity than the human body, and hence, no efforts would cause us to sink below the surface ; and standing perpendicularly, you would not descend lower than the arms. Although there was evidence in the sands thrown upon the beach, that in great storms there were waves, yet there appeared to be some foundation for the reports of its immobility. Notwithstanding there was a considerable breeze, the water lay perfectly lifeless, causing not the slightest plashing against the pebbles on the shore. The ancient historians say that large quantities of bitumen were gathered from the surface of this lake ; and it is not quite possible, to say the least, that it formerly existed in such quantities as to spread over the whole face of the sea, and thus effectually prevent the wind from interrupting its death-like quietude ? Modern travellers state that there is very little of this substance now to be found, and certainly we saw nothing like it.

We saw no fish nor living animals in the water, though birds were flying over it in various directions unharmed. We all noticed an unnatural gloom, not merely over the sea, but also over the whole plain below Jerico. This is mentioned also by ancient historians. It had the appearance of the Indian summer of the "valley." Like a vast funeral pall let down from heaven, it completely shut out all prospect, at a short distance down the sea. Having gathered some singular pebbles from the shore, and filled our cans with the water, we returned to the camp about noon, highly pleased with our excursion. — Miss. Her.

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately.

H. B. HOSKINS, Agent.

Gardiner, June 30, 1834.

PHINNEY, DENNIS, & PACKARD,

SILK, COTTON, & WOOLEN DYERS,

Water Street, AUGUSTA.

DYE AND FINISH in the best manner, gauze and lace veils ; French and Italian sarapes ; silk and cotton plush ; silk and cotton velvet ; silk and worsted cords ; camel's hair shawls ; silk and cotton do ; cassimere and merino do ; hoseery and gloves. Also, ladies silk, pongee, crêpe, barège, palmarine, and Josephine dresses. Likewise, ladies and gentlemen's woolen garments, fancy and permanent colors on cotton and woolen yarn for weaving and carpeting. Also, clean ladies and gentlemen's garments ; likewise, carpets, shawls, blankets, and military garments &c. Midweds and other stains removed from cotton, linen, &c.

Agents for receiving Goods. — In GARDNER, Mrs. Phoebe Sager ; HALLOWELL, Edmund Pray ; WINTHROP, P. Benson, Jr. & Co.

July 22, 1834.

LILY WAIT & CO. Boston.

Universalist Books.

LIFE OF MURRAY.

Streeter's Hymn Book.

Eternal Hell Torments Overthrown.

Familiar Conversations by Rev. R. Streeter.

For sale by Wm. PALMER.

NOTICE.

MR. PECK respectfully informs the Ladies and Gentlemen of Gardiner and Vicinity that he will commence a school at Mr. Perkins's Hall for the purpose of teaching the polite art of *Dancing Cotillions*, if a sufficient number of Subscribers shall be obtained. — Hours of Dancing from 3 P. M. to 8 in the Evening. Terms \$ 3.00 per Scholar for thirteen lessons. To commence the first or second week in September next.

N. B. Mr. PECK feels a confidence in saving to the lovers of Music and Dancing that from his experience and practice with the most celebrated Musicians, he shall be able to satisfy the reasonable expectations of those who may favor him with their patronage — he also gives the assurance that good order will be preserved.

Gardiner, July 29th, 1834. 6w 31

Public Discussion.

REPORT of a public discussion between the Revs. Adin Ballou & Daniel D. Smith, on the question "Do the holy Scriptures teach the doctrine that men will be punished and rewarded subsequently to this life or after death for the deeds done in this life?" For sale by WM. PALMER.

THE GARDINER SAVINGS INSTITUTION. Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY of JULY, 1834 inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock to noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug. : next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeably to the by-laws.

Deposits as low as one dollar will be received ; and when any person's savings shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in accordance to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emoluments or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors ; and no member of their body, nor any other officer of the Institution can ever be a borower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose ; and one weeks notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally.

As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months ; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES,

Peter Grant, Esq., Hon. George Evans,

Edward Swan, Esq., Alfred G. Lithgow, Esq.,

Arthur Berry, Esq., Mr. Henry B. Hoskins,

Capt. Enoch Jewett, Mr. Henry Rowan,

Mr. Richard Clay, Capt. Jacob Davis,

Rev. Dennis Ryan, Geo. W. Bachelor, Esq.

ANSV. CLARK, Treasurer.

H. B. HOSKINS, Secretary.

Gardiner, July 3, 1834. 28

The People's Magazine.

THE first volume of the PEOPLE'S MAGAZINE, which was completed with the number of 6th March, was commenced as an experiment. The qualified approbation it has everywhere received, and the large list of subscribers it has already obtained, induce the Publishers to continue their efforts to make the work what they intended from the first, permanent family magazine—one, too, which shall be more worthy of the high character it sustains. In pursuance of this determination, they will withhold no pains or expense. They have already secured such aid in the editorial department, as they deem necessary to the accomplishment of their purpose.

The great object of the People's Magazine, then, is to convey useful instruction, in plain and familiar, but chaste language, and in the cheapest possible form, to every cottage and fireside in the land. There are few families to be found, who cannot afford to spend one dollar a year, for a visitor, twice a month, which shall